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ABSTRACT

This teaching manual is the seventh in a series designed for use in bilingual/bicultural programs. This manual discusses ideas for applying the concept of cultural democracy to the school curriculum by incorporating the study of the Mexican-American. Six alternative exploratory concepts are suggested as ways of escaping the traditional frames of reference for the Chicano experience and helping to eradicate common misconceptions. The concepts are: (1) a recognition of the influences on the development of the "Greater America" of the American cultures that existed prior to the arrival of the Europeans; (2) the comparative analysis of ethnic experiences; (3) the diversity among Chicanos; (4) the view of society as a problem for Chicanos, rather than Chicanos as a problem for society; (5) an awareness of the history of Mexican-Americans; and (6) a recognition of the Chicano people as a whole, not through isolated individual success stories. Teaching strategies and techniques, the use of community resources, and supplementary materials related to these concepts are also suggested. These concepts and strategies can also be adapted to the study of other ethnic groups. A manual of self-assessment units accompanies this series. (Author/AM)

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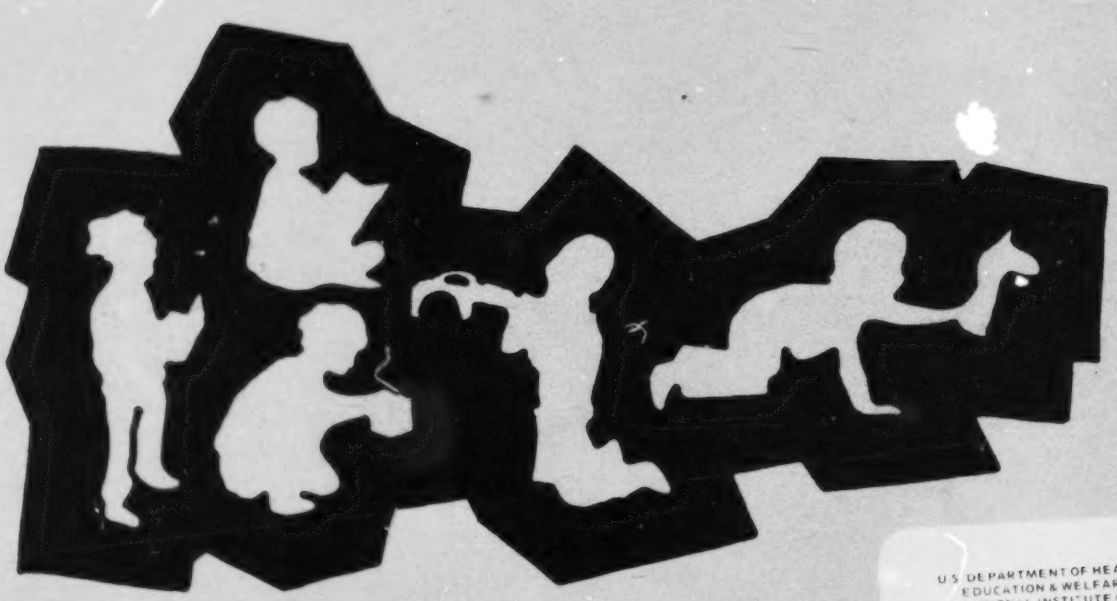
No. 7

NEW APPROACHES TO BILINGUAL, BICULTURAL EDUCATION



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Concepts and Strategies for Teaching the Mexican American Experience

DEDICATION

This series of teacher-training materials is dedicated to Dr. George I. Sánchez, pioneer in bilingual, bicultural education.

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Concepts and Strategies for Teaching the Mexican American Experience

CARLOS E. CORTES, Ph.D.
University of California, Riverside

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Alfredo Castañeda, Ph.D.
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P. Leslie Herold, Ph.D.

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Education Service Center, Region XIII
Austin, Texas 78721

Joe Parks, Executive Director

Royce King, Director, Division of
Program Development

Dissemination Center
for
Bilingual Bicultural Education
6504 Tracor Lane
Austin, Texas 78721

Juan D. Solís, Director

FOREWORD

New Approaches to Bilingual, Bicultural Education is a series of teacher-training materials developed under an E.S.E.A. Title VII grant for the use of bilingual, bicultural projects. The materials propose a new philosophy of education called "cultural democracy" which recognizes the individuality of both teachers and students. By using the documents and videotapes, teachers and teacher associates can carefully study their own classroom techniques and the learning styles of their students. They then can use their new knowledge in ways which will best serve the needs of individual children.

The manuals in this series were edited by Pam Harper, staff editor, DCBBE. Covers and title pages were designed by Sarah Frey, assistant editor, DCBBE. Requests for information concerning the documents in this series should be addressed to the Dissemination Center for Bilingual Bicultural Education, 6504 Tracor Lane, Austin, Texas 78721. Accompanying videotapes are available from Videodetics, 2121 S. Manchester, Anaheim, California 92802.

Juan D. Solís, Director
Dissemination Center for Bilingual
Bicultural Education

PREFACE

This "teaching manual" is the seventh in a series of seven commissioned by the U.S. Office of Education in connection with the Bilingual Education Act (E.S.E.A., Title VII).* The manuals, with accompanying videotapes and self-assessment units, are intended for use in bilingual, bicultural programs. It is envisioned that the materials will provide useful information about the education of culturally diverse children.

The manuals cover a wide range of topics, including educational philosophy, cultural values, learning styles, teaching styles, and curriculum. The three videotapes supplementing each manual review and illustrate subjects presented in the manual. Three self-assessment instruments of a "programmed" nature may be used to conclude the study of each manual. These evaluation instruments are designed both as a review and as a means of emphasizing important concepts.

The manuals, videotapes, and self-assessment units comprise a carefully designed course of study for persons engaged in bilingual, bicultural education. It is our sincere hope that the course of study will prove useful to such persons as they participate in this exciting and promising frontier of education.

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COMPONENTS OF THE SERIES

NEW APPROACHES TO BILINGUAL, BICULTURAL EDUCATION

Teacher-Training Manuals — seven individual documents

1. A New Philosophy of Education
2. Mexican American Values and Culturally Democratic Educational Environments
3. Introduction to Cognitive Styles
4. Field Sensitivity and Field Independence in Children
5. Field Sensitive and Field Independent Teaching Strategies
6. Developing Cognitive Flexibility
7. Concepts and Strategies for Teaching the Mexican American Experience

Self-Assessment Units — one document

Includes three self-administered evaluation instruments for each of the seven manuals described above.

Videotapes

Three videotapes are available for each of the seven manuals described above. Each tape corresponds with a self-assessment unit. Further information regarding videotapes is available from the distributor, Videodetics, 2121 S. Manchester, Anaheim, California 92802.

NOTE

The components of this series may be used either individually or together. Every effort has been made to develop a flexible set of materials so that projects can choose which components are most helpful to them.

CONCEPTS AND STRATEGIES FOR TEACHING THE MEXICAN AMERICAN EXPERIENCE

Introduction

The implementation of cultural democracy in American schools necessitates, among other things, the thorough incorporation of the study of the many ethnic groups which compose American society. Moreover, for true cultural democracy, their experiences must be explored and examined in depth and with sensitivity throughout the **entire** educational process, beginning with the first year of school. Finally, such study must become an intrinsic part of the broadest possible spectrum of subjects—the social studies, literature, art, music, language, math, the sciences, and other areas.

This manual will focus on the teaching of the experience of one ethnic group—Mexican Americans. In particular, it will concentrate on exploratory concepts and teaching strategies for studying the Chicano experience. Such concepts and strategies can and should be implemented as thoroughly as possible in **all** areas of the school curriculum. Although the focus will be on Chicanos, many of the concepts and strategies discussed in this manual should prove useful in the teaching of any ethnic group's experience.

Exploratory Concepts

In teaching the experience of any ethnic group, success will depend greatly upon the teacher's ability to develop and apply frames of reference which are intellectually valid and lead to an understanding of that group. Many of the failures in teaching about ethnic groups stem directly from the problem of frames of reference—the reliance on traditional frames of reference which create distortions, build negative stereotypes, and impede a valid examination of ethnic experiences. Following are six of these traditional frames of reference which have hindered the study of the Chicano experience:

(1) the idea that U.S. history is an essentially unidirectional east-to-west phenomenon,

(2) the attempt to explain the Chicano experience by labeling it "just like" the experiences of Blacks, Native Americans, or various immigrant groups,

(3) the view of the Chicano experience as essentially homogeneous, with most Mexican Americans following a single stereotyped historical-cultural pattern,

(4) the assumption that Mexican Americans are a social problem,

(5) the concept of the "awakening Mexican American" arising from a century-long siesta, and

(6) the attempt to explain the Chicano experience by presenting a parade of Mexican and Chicano heroes and individual Mexican American success stories.

In their place, this manual will suggest and briefly discuss the following alternative exploratory concepts for analyzing the Chicano experience:

Traditional Frames of Reference	Suggested Alternative Exploratory Concepts
(1) U.S. history as an east-to-west phenomenon	(1) Greater America concept
(2) "just like" explanations	(2) comparative ethnic experiences
(3) Chicano homogeneity	(3) Chicano diversity

(4) Chicanos as problem	(4) society as problem
(5) "awakening Mexican American"	(5) history of activity
(6) heroes and success stories	(6) the Chicano people

The Greater America Concept

A basic concept which pervades American education is the ethnocentric idea that the United States is strictly an Anglo product which began on the east coast and flowed west. At best, most books on U.S. history, society, and culture give only token recognition to the fact that cultures existed in the West prior to the coming of the European; that explorers and settlers came north from central Mexico into that area during the sixteenth, seventeenth, eighteenth, and early nineteenth centuries; and that there were thousands of people in the Mexican Northwest (now the U.S. Southwest) when the U.S. invaded the area in 1846. Little attention is paid to the northward flow of civilization from central Mexico, its impact on Northwest Mexico, and the development of culture and society in the Mexican Northwest.

In order to create true intercultural understanding, the educational system must be reoriented on the basis that the Greater American heritage developed from the dual advance of societies from the Atlantic coast west and from Mexico City north, together with the fusions and conflict between these advancing cultures and the already existent Native American civilizations.(1) For students to understand the Greater America concept in all of its cultural and ethnic dimensions, the study of the Mexican heritage of the U.S. must become an intrinsic part of the educational process, starting with the first year of school. The school curriculum must include, from the beginning, the continuous, parallel study of Anglo and Mexican cultural and societal patterns. Special attention should be devoted to Mexican and Anglo contributions, cultural conflict, and the dynamic relationship between the two societies. In this manner, teachers would begin operating on the reality of this dual heritage by examining such bicultural topics as:

(1) explorers and settlers of both the Mexican Northwest and the Atlantic colonies,

(2) Native American civilizations and their relations with expanding U.S. society from the east and expanding Mexican society from the south,

(3) types of economic systems that developed in the western and eastern sections of our country,

(4) various concepts of law, land, and water rights which became implanted throughout the country within different cultural settings,

(5) Mexican and U.S. political systems,

(6) Mexican and U.S. philosophical development,

(7) Mexican and U.S. cultural patterns,

(8) Mexican and U.S. class and caste structures,

(9) Mexican and U.S. literary and artistic trends,

(10) ethnic relations in the U.S. and Mexico, and

(11) cultural conflict, fusion, and coexistence.

This continuous Greater America approach can reduce the inherent ethnocentrism which has plagued U.S. education. Moreover, by placing in proper perspective the bicultural heritage and multiethnic reality of the United States, this concept can help make cultural democracy a classroom reality.

Comparative Ethnic Experiences

The teaching of the Chicano experience has also suffered from misguided attempts to describe Chicanos in terms of other U.S. ethnic groups—simplistic depictions of the Chicano experience as "just like" those of Blacks, Native Americans, or various immigrant groups. The Chicano experience does have certain similarities with the experiences of each of these groups. However, just as there are similarities, there are also salient differences which invalidate a "just like" approach.

For example, like Blacks, Native Americans, and Asian Americans (but unlike European immigrant groups), Chicanos can rightfully attribute part of their sufferings to racial prejudice. Like Native Americans (but unlike Blacks, Asian Americans, or European immigrants), Chicanos are one of the two major ethnic groups whose ancestors established large-scale societies **prior** to the coming of Anglos and, through military conquest, became aliens in their own land. Like European and Asian immigrants (but unlike Blacks or Native Americans), Chicanos have seen their numbers increased in the nineteenth and twentieth centuries by a major flow of free immigration.

These few examples demonstrate that aspects of the Chicano experience are similar to aspects of other ethnic experiences. However, as a unique composite, the Chicano experience differs from other ethnic experiences. Just as these three factors—racial prejudice, conquest and alienation in their own land, and flow of free immigration—are useful analytical tools for comparing ethnic experiences, any number of such categories can be devised for ethnic comparative analysis as a step toward culturally democratic education. Such a conceptual frame of reference—comparative ethnic experiences—should help students develop logical analytical thinking, help sensitize them to cultural nuances, and help eradicate the distorting tendency to explain the Chicano experience (or other ethnic experiences) in simplistic "just like" terms.

Chicano Diversity

In examining the Chicano experience, teachers not only must avoid simplistic "just like" depictions. They must also reject another convenient, distorting traditional frame of reference—the view of the Chicano experience as essentially homogeneous, in which most Mexican Americans follow a single stereotyped historical-cultural pattern. Instead, the teacher should adopt a third exploratory concept—the great internal diversity of the Chicano experience and the Chicano people.

In applying this concept, an almost unlimited number of questions can be devised. Following are a few which are useful in probing Chicano diversity:

(1) what aspects of the Chicano experience are essentially Mexican Indian, Spanish, Native American, Black, American (U.S.), or simply variations of universal human experience (for when we go beyond ethnic categories, all people have coparticipated in such universal experiences as fear, love, hunger, cold, heat, and hope)?

(2) what have been the geographical variations in the Chicano experience—between regions, states, sections of states, cities, or barrios?

(3) what have been the comparative experiences of various Mexican immigration waves?

(4) what have been the differences in experience of different generations of Chicanos?

(5) what have been the varieties of Chicano urban and rural experience?

(6) what have been the different experiences of various Chicano social classes, economic groups, and political groupings?

(7) what have been the various Chicano cultural patterns?

(8) what have been the various types of Chicano literary and artistic creation?

(9) what have been the differing experiences of Mexican American men and women?

(10) what differences in the Chicano experience have caused the development of such names as Chicano, Mexican American, Latin American, Spanish American, Hispano, Latino, Tejano, Californio, or American of Mexican descent?

These are only a few of the questions which are helpful in examining the diversity of the Chicano experience. Not only will this line of exploration lead to an awareness of the variety in the Chicano past and present, but it will also provide an antidote to textbook and societal stereotyping of the Mexican American.

Society as Problem

Attempts to understand Mexican American diversity will be doomed to failure unless teachers can eliminate still another traditional, distorting frame of reference—the Mexican Americans as a social problem. Most discussions of minority groups are based on the implicit assumption that these groups are **problems** that must be **solved**. Such descriptions take various forms—characterizations of ethnic groups as racially inferior, culturally deprived, underachievers, overly traditional, or unassimilated. But in each case the thrust of the discussion is unidirectional—the ethnic group is the problem. Change it, make it conform to U.S. society **as we conceive of it**, bring it into the mainstream, and the problem will disappear.

The persistence of the "ethnic group as problem" concept has had deleterious results in the classroom. This frame of reference leads to the asking of loaded questions about ethnic groups. What in the Chicano culture impedes educational attainment? What is it about certain ethnic groups that makes them violent or unambitious or undependable or distrusting? What is it about the nature of some ethnic groups that prevents them from achieving as other Americans? Such lines of inquiry create their own answers—stereotypes. Although the details may vary, the student is directed to operate on one basic assumption—the group is the problem.

Such a frame of reference not only does injustice to ethnic groups, but it also deforms the very essence of cultural democracy. Moreover, it ignores an alternate analytical concept—that society is the problem, not the ethnic group. With the "society as problem" exploratory concept in mind, the examination of the social problems faced by Mexican Americans takes an entirely different tack.

Instead of asking what is it about Chicanos that is a problem, the question should be posed —what aspects of our society create problems for Chicanos? What facets of our economic system lead to low income and poor jobs for Chicanos? How does the political process keep Mexican Americans generally in positions of powerlessness? What features of our educational system lead to underachievement by Chicano youngsters? Such lines of inquiry—an outgrowth of the "society as problem" frame of reference—will help eliminate negative stereotyping, reveal the obstacles faced by Mexican Americans, and lead to a new understanding of the societal changes needed to create true equality within our nation.

History of Activity

Yet, in applying the "society as problem" concept, teachers must be aware of still another invalid frame of reference—that of Chicano passivity. The recent flood of scholarly and journalistic accounts of Anglo prejudice against, discrimination against, and exploitation of ethnic minority groups has helped create a greater awareness of the historical and contemporary functioning of our society. However, the preponderance of books and articles about Anglo actions toward (usually against) Chicanos as contrasted with the few studies of Chicano activity itself has unfortunately produced the distorted impression of the Chicano experience as an essentially passive one. The Chicano is often portrayed as merely the passive recipient of Anglo discrimination and exploitation.

Ironically, the surge of the Chicano Movement has accidentally reinforced this false conception. Even more than Blacks and Native Americans, Chicanos have lacked national visibility and have failed to gain admission into traditional U.S. history. Therefore, when the Chicano Movement forced the nation to notice its second largest ethnic minority, many writers treated the Movement as a deviancy in Mexican American history—a sudden shift from passivity to activity.

In jazzing up their treatment of the Movement, scholars and journalists came up with such catchy but pernicious phrases as "the awakening Mexican American" and "the siesta is over." These invalid, ahistorical concepts imply that, prior to the Movement, the Mexican American had been taking a century-long siesta and is now just emerging from more than a century of somnolence and passivity. Nothing could be further from the truth.

Since the 1846 U.S. conquest of Mexico, Chicanos have established a long activist heritage of resistance against Anglo discrimination and exploitation.(2) Therefore, in examining Chicano-Anglo relations (and they should be examined), the teacher must avoid using a simple active Anglo (exploiter-discriminator) and passive Chicano (exploited-discriminated against) model. Moreover, although discrimination, exploitation, and resistance are essential aspects of the Chicano experience, they comprise only part of it. These themes should not be permitted to monopolize the study of the Mexican Americans.

The Chicano experience is a unique composite of a vast variety of human activities. In studying this experience, teachers should focus on what Mexican Americans have done, not just on what was done to them. By using the "history of activity" exploratory concept, teachers can help eradicate the distortions produced by the purveyors of "the awakening Mexican American" and "the siesta is over" image.

The Chicano People

Finally, while applying the "history of activity" concept, the teacher must avoid the limitations of still another commonly used, distorting frame of reference—the attempt to explain the Chicano experience simply by presenting a parade of Mexican and Chicano heroes and individual Mexican American success stories. Certainly heroes and success stories comprise **part** of the Chicano experience. Chicanos can develop greater pride and non-Chicanos can develop greater respect and understanding by learning about Mexican and Chicano heroes (heroes either to their own culture or to the nation at large) and Chicano lawyers, doctors, educators, athletes, musicians, artists, writers, businessmen, etc. However, the teaching of the Chicano experience often becomes little more than the display of Emiliano

Zapata, Pancho Villa, Benito Juárez, and Miguel Hidalgo posters or an extended exercise in "me,too-ism"—the listing of Mexican Americans who have "made it" according to Anglo standards.

These educational cliches obscure the very essence of the Chicano experience. This essence is neither heroes nor "me,too" success stories, but rather the Mexican American people as a whole. Teachers should focus on the Chicano people, their life styles, their activities, their culture, their literary and artistic creations, their joys and sufferings, their conflicts, and their adaptation to an often hostile societal environment. Such an examination of the lives of Mexican Americans—not Chicano heroes or "successes"—can provide new dimensions for the understanding of and sensitivity to this important part of our nation's heritage.

Teaching Strategies

So much for exploratory concepts for a culturally democratic approach to the study of the Mexican American. But what of specific teaching strategies for implementing these concepts? Following are three teaching strategies which are particularly useful for studying the Chicano experience:

(1) the selective use of Mexican American supplementary materials,

(2) the constant use of local community resources, with a strong emphasis on oral investigation, and

(3) the participation in the Chicano experience.

Chicano Supplementary Materials

Considering the deficiencies of most basic textbooks in relation to the Mexican American, teachers must selectively use Chicano supplementary materials. The current Chicano Renaissance has resulted in a sudden affluence in Chicano poetry, short stories, essays, novels, art, and manifestoes. Chicano magazines and newspapers—many cooperating through the Chicano Press Association—have increased rapidly in number and geographical distribution. Chicano scholarly journals now provide a forum for research results and intellectual debate over subjects vital to the Mexican American people.(3) A growing number of Movement films and movies treating history from a Chicano perspective are now available.(4) By using such materials as may be appropriate for their grade levels, teachers can make the study of the Chicano more exciting, immediate, and enlightening.

Teachers can also select from a number of recently published supplementary texts. Four elementary level supplementary texts on the Mexican American are:

(1) Rodolfo Acuña, **The Story of the Mexican Americans. The Men and the Land.** (New York: American Book Co., 1969)

(2) Gilbert Martínez and Jane Edwards, **The Mexican American: His Life across Four Centuries.** (Boston: Houghton Mifflin, 1973)

(3) Julián Nava, **Mexican Americans: Past, Present, and Future.** (New York: American Book Co., 1969)

(4) Rodolfo Acuña, **Cultures in Conflict.** (Los Angeles, Charter School Books, 1970)

In addition, two elementary-level supplementary texts on the Chicano's Mexican heritage are:

(1) John Tebbel and Ramon Eduardo Ruiz, **South by Southwest. The Mexican-American**

and His Heritage. (Garden City, New York: Doubleday & Co., 1969)

(2) Gertrude S. Brown, **Our Mexican Heritage.** (Lexington, Mass.: Ginn & Co., 1972)

Use of Local Community Resources

Beyond using supplementary materials, effective teaching of the Chicano experience requires expanding the classroom beyond four walls. The use of general Chicano books, magazines, journals, articles, films, and art must be complemented by the study of the local Mexican American community. Particularly in the Southwest, but increasingly in other sections of the country, potential materials are all around, including the richest resource of all—the Mexican American people.

Every Mexican American is a valuable source of knowledge. There are no class, caste, educational, or linguistic qualifications for being a part of history, for having a culture or society, for having family or barrio traditions, for perceiving the surrounding community, or for relating one's experiences. Ideally, all Mexican Americans, should have the opportunity to tell and record their own stories and those of their families and friends—their personal contributions to the documenting of the Chicano experience.

Teachers can use various means to involve the student in the process of oral community study. For example, students may be assigned to write biographies of local Mexican American individuals or families, including their own. The assignment may provide some non-Chicano students with their first personal contact with Mexican American life. By hearing history and obtaining a perspective on society as viewed, recalled, and repeated by Mexican Americans, non-Chicano students should obtain a new outlook on the American past and the community around them.

For Mexican American students, the assignment can have a double payoff. First, it can help them discover a personal sense of heritage based on their own families' pasts, as contrasted with the generalized experience presented in books. Second, it can contribute to family and personal pride. As parents and other relatives relate their stories to students, they should become increasingly aware that they are a meaningful part of our nation's heritage, a part worth being studied and recorded.

Field trips into the local Mexican American community can provide perspectives on Chicano life. Or the teacher may bring local Mexican American residents into the classroom. Here they can share their experiences and views with the students, relate their oral traditions, answer questions, give new outlooks on society and history, and open doors of investigation for students.

Using these family biographies, field trips, and classroom interviews as basic data, students can test hypotheses, reevaluate previous conceptions (or misconceptions), and develop new generalizations on the Mexican American. Moreover, this process of oral investigation can give students of all ethnic backgrounds a firsthand localized awareness of and sensitivity to the varieties of cultures in our country. It can open intellectual doors for them, stimulate within them a desire to continue their study of the local community, and, by revealing the community's past and present problems and possibilities, create the commitment to resolve problems and fulfill possibilities. Finally, it can "humanize" the study of the Chicano by revealing on a personal and affective level what students might never be able to discover in books.(5)

Experience from the Inside

There is one final strategy which can enable teachers to "humanize" the study of Chicanos and heighten the affective growth of students. Instead of having students merely obtain information about Chicanos and view them from the outside, the teacher should encourage them to attempt to perceive and sense the Chicano experience from the inside. In other words, students should try to "participate" in the experience.

There are various means by which students can "get inside" the Chicano experience. By reading or listening to Chicano poetry, novels, short stories, plays, essays, and autobiographies, students can get a view of life as Chicanos have seen and felt it. Such works as Ernesto Galarza's **Barrio Boy**, Octavio Romano's "Goodbye Revolution—Hello Slum," and José Antonio Villarreal's **Pocho** are useful written vehicles for transporting students into a variety of Chicano contexts.

Role playing in the classroom is another technique for getting students to "participate" in the lives of others. Teachers can create classroom role-playing situations reflecting the many types of experiences of Mexican Americans. Students of all ethnic origins can then temporarily assume and play the roles of Chicanos and the persons with whom they come into contact. In this way students can develop a deeper understanding of and feeling for the scope and diversity of the Chicano experience.

Finally, motion pictures can be used to recreate past and present Mexican American life for students and to try to help students experience being Chicano. Although most films on the Chicano take the "outside" approach of looking at and analyzing the Mexican American, some films reverse the perspective and look "out" at life from a Chicano point of view. By using these films to create a classroom "experience," teachers can provide students with the opportunity to see and possibly even feel life as Chicanos have seen and felt it.

Conclusion

These, then, are ideas for applying the concept of cultural democracy to the school curriculum through incorporating the study of the Mexican American. The exploratory concepts provide a means for organizing knowledge in ways which shed new light on the Chicano and help eradicate common misconceptions. The teaching strategies should be useful in implementing the study of the Mexican American in a manner which can both stimulate students and develop in them a greater understanding of the Chicano experience.

Moreover, many of these concepts and strategies are adaptable to the study of other groups. The experiences of Blacks, Native Americans, Puerto Ricans, Asian Americans, White Ethnics, women various religious groups, and other cultures and nationalities which compose our country must be included in our educational process. The recognition of the importance of all groups in our society and the commitment to making their experiences an integral part of American education are major steps toward building a greater nation in the future.

Cultural democracy in the classroom can become a reality. Every teacher has the ability to help our schools reach this goal. All teachers have the moral and intellectual obligation to do their utmost in this cause.

FOOTNOTES

(1)The classical champion of studying the American past on a two-directional basis was Herbert Eugene Bolton. A discussion of the Bolton Theory can be found in Lewis Hanke (ed.), *Do the Americans Have a Common History? A Critique of the Bolton Theory* (New York: Alfred A. Knopf, 1964).

(2)Three books which explore aspects of this resistance heritage are Rudolph Acuña, *Occupied America: The Chicano's Struggle for Liberation* (San Francisco: Canfield Press, 1972), Pedro Castillo and Alberto Camarillo (eds.), *Furia y Muerte: Los Bandidos Chicanos* (Los Angeles: Aztlán Publications, University of California, 1973), and Carlos E. Cortés, *Struggle for Aztlán: A History of Mexican-American Resistance* (Boston: Houghton Mifflin Co., forthcoming).

(3)Among the more important Chicano scholarly journals are *Aztlán. Chicano Journal of the Social Sciences and the Arts* (Chicano Cultural Center, University of California, Los Angeles); *El Grito. A Journal of Contemporary Mexican-American Thought* (Quinto Sol Publications, P.O. Box 9275, Berkeley, Calif.); *The Journal of Mexican American History* (P.O. Box 13861, Santa Barbara, Calif.); *The Journal of Mexican American Studies* (9332 Vista Bonita, Cypress, Calif.).

(4)See Cynthia Baird (ed.), *La Raza in Films. A List of Films and Filmstrips* (2d ed.; Oakland, Calif.: Oakland Public Library, 1973).

(5)For a more extensive discussion of the use of community resources, see Carlos E. Cortés, "CHICOP: A Response to the Challenge of Local Chicano History," *Aztlán. Chicano Journal of the Social Sciences and the Arts, I* (Fall, 1970), 1-14. An example of comparative Chicano community history is the forthcoming book by Carlos E. Cortés (editor and coordinator), John Faragher, Donald Miller, Susan Philips, Robert Pinger, Lorenza Calvillo Schmidt, Carolyn Symonds, and Paul Viafora, *The Bent Cross: A History of the Mexican American in the San Bernardino Valley.*

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